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WHAT
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ZECH. 4:11-14

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11 3, 4.

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No. August, 1914 8

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1914.

8.

QUESTIONS OF THE HOUR.

THE PLACE OF PRAYER AND PERSONAL CONSECRATION IN THE MISSIONARY ENTERPRISE.*

REV. T. H. ACHESON, D.D., PITTSBURGH.

God's work in the world cannot be done, as He has arranged, without the intelligent, loyal co-operation of His people. He has not made any other arrangements. Angels are busy, but they cannot do our work. I cannot see how the world can be saved without human effort. How can God bring a world of living, thinking, responsible beings into harmonious relation to Himself except through their intelligent, voluntary, responsible, earnest co-operation? Is not this the divine attitude to the world: "I have created this planet. I have placed on it men and women with intelligence and freedom. I have given some of them the light. I have sent my Son. I have given them Calvary and Pentecost. I will guide and overrule and restrain. I will work in them. But, in a certain sense, they must work out the problem for themselves by their own intelligent, active, earnest, co-operative effort."

And so, in a certain sense, we limit God by our own inactivity, our lack of faith and prayer. God is limited by the channels through which He is pleased to work.

**Spoken at a missionary conference at Synod, June, 1914, and requested for publication in OLIVE TREES.*

Jesus, we read, could in a certain place do no mighty work, save that He laid His hands on a few sick folk and healed them. It was unbelief that hindered Him. Brother McFarland, of our Syrian Mission, once remarked to me: "It is wonderful what God will do for us, if we will only let Him."

Prayer is one of the means through which God is pleased to act. Prayer and faith are as plainly means, as the human voice, the human hand, or the dollar that buys a board, or the hammer that drives a nail.

There are various ways in which we bear fruit for God. We do so by what we are; by our character, as it is seen and felt; by our example; our influence. We also bear fruit by what we say, the testimony of our lips. Much of our lives find expression in this way. Again we bear fruit by what we do; the deeds of hands and feet, our active life. Furthermore, we bear fruit by what we give; the use of our means. Our money, transformed and transmitted, can accomplish much. But we also bear fruit for God by prayer.

Prayer is the mightiest agency God has placed in our hands for His work in the world. More than what we are, than what we say to our fellows, than what we do, more than what we give, is the power of prayer, the prayer of faith.

For prayer is partnership with God. It is clasping hands with God for the re-

demption of a lost world. It is divine; for it is an appeal to God for power. It is human; for we utter the appeal. Jesus said: "If ye shall ask anything in My name, that will I do." There is the partnership. We ask, He does. He says, "If ye ask anything." That is pretty broad, yet Jesus was not given to exaggeration, though we are given to narrowness. He had said just before this: "And whatsoever ye shall ask in My name, that will I do." That "whatsoever" means whatsoever is right and best, but it is tremendously broad. It is sad to think how little we appropriate it. Prayer is the greatest human force in the world because it puts us in touch with the King of the Universe. It is an electric wire that connects us with the dynamo of infinite power. Jesus says again: "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father in My name, He may give it to you."

Prayer is not limited by space as an activity in general is. My hand reaches only so far. My feet are slow in movement, and I might walk perhaps ten miles in one day. My voice carries only a few hundred feet. My pen may reach a few thousand people. My money is much limited in power. The same ten-dollar bill cannot work at the same time in Syria and China. But prayer is wireless telegraphy between us and God. The operator sends out his call miles across the sea and help comes to his sinking ship. Or, on land, he can send it over or through brick walls and mountains, and someone listens to him a long distance away. Prayer is wholly unlimited by space.

Let us use here an illustration suggested by S. D. Gordon, from whom we may borrow more than one idea to-night. If we enter a power house we would find,

I imagine, a switchboard. On this board there would be a number of keys. I turn one of these keys and the power operates in a southern suburb of the city. I turn another key and the power is active in one of the suburbs to the north; and thus the power is transferred from one part to another all over the city. So I enter my room and, kneeling down, I turn the prayer key. I am now praying for Brother Blair in the Hebrew Mission in Philadelphia. I turn another key and my prayer is at work in the Southern Mission at Selma, Alabama. Another key is turned and my prayer is operating among the Indians at Apache, Oklahoma. Still another key is turned and my prayer is at work for our missionaries in Syria; and then in Cyprus; and then in Asia Minor, and finally in China.

Again, prayer is essential in the missionary enterprise because it removes difficulties. When the disciples asked concerning the fig tree: "How did the fig tree immediately wither away?" Jesus answered that, if they had only unwavering faith, they would be able not only to do what was done to the fig tree, but would be able to speak to this mountain, and it would be cast into the sea. And then He said: "And all things, whatsoever ye shall ask in prayer, believing ye shall receive." That is another of the broad promises that we are slow to accept. Jesus here hardly means the moving of literal mountains, though He certainly means that, if the removal of real mountains were necessary for God's work, faith and prayer would remove them. And faith has helped to cut down our hump in the heart of Pittsburgh, and faith has been removing mountains of dirt down there at Panama. But the Lord means rather mountains of difficulty. Prayer is removing the apathy of the Church as to foreign missions. You remember the

youthful Carey was told by the old minister: "Young man, sit down! When God pleases to convert the heathen world He will do so without your help or mine either." Prayer has changed all that. Prayer is removing the opposition of governments. It has thrown down, figuratively, China's great wall of exclusion. It has opened Japan to the gospel. It is shaking the Moslem world. It is driving Turkey out of Europe. It will yet open Tibet. It will break the hard hearts of the Moslems in our Syrian field.

In this same connection it is encouraging to reflect that prayer defeats Satan. Have we thought of this as we should? This is most important in considering the relation of prayer to the missionary enterprise, because Satan is yet, as a matter of fact, the god of this world. Provision has been made for casting him out. He was virtually defeated at Calvary, but we must admit that he is yet very largely in control of this world. Half of the world hardly knows there is a Saviour. Many millions more know little about Him. Hoary systems, such as Mohammedanism, Confucianism, Hindooism, Buddhism hold hundreds of millions in spiritual bondage. And here, in our own country, with all its light, how many millions do not own allegiance to Jesus Christ! Even in the Church there are some who belong to the devil. Prayer defeats Satan.

That this is true and important is taught in different passages. In the same prayer when we are taught to say: "Thy kingdom come," we are also given the petition: "And lead us not into temptation, but deliver us from all evil." And the preferred reading is "Deliver us from the evil one." There is, again, a striking passage in Daniel, where we read of Daniel's being apparently with some companions, on the bank of the Tigris for three weeks, mourning and praying. He

is answered finally by the appearance in vision of a remarkable and glorious man, in whose presence Daniel is overcome. This strange messenger tells Daniel that from the first day he began to pray his prayer was heard, and that the messenger had come because of the prayer. And then he adds the remarkable statement that he had been detained on his journey for twenty-one days by someone called the Prince of the Kingdom of Persia, until Michael came to his help. Now, whoever the Prince of Persia was, he was distinctly on the side of darkness, and represented Satan; and we can infer here not only that the messenger came in answer to Daniel's prayer, but that his prayer carried on during these twenty-one days of detention was the means to break down and defeat this power of darkness. We have the same fact of prayers defeating Satan in Mark's account of the healing of the demoniac boy after the transfiguration. The unsuccessful disciples came humbly to their Master and asked: "How is it that we could not cast it out?" And Jesus said: "This kind can come out by nothing, save by prayer." And then we have another presentation of the same ability of prayer to conquer Satan in that military passage in Ephesians, sixth chapter. You recall that we are to put on the whole armor of God that we may be able to stand against the wiles of the devil; and then we are reminded that our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Then we are told to put on the girdle, the breast-plate, the sandals, the shield, the helmet, the sword; and the apostle adds: "With all prayer and supplication, praying at all seasons in the Spirit." That is, in your fighting pray;

for prayer is fighting. And prayer is a great means to defeat Satan, and thus bring in God's kingdom.

Prayer, in the life of Jesus, is a most interesting and helpful subject of study, in connection with our subject. Jesus depended upon God in much the same way that you and I do; in faith and prayer. He prayed for power to do His work. He prayed for the success of His mission in the world. We can be sure that He not only taught His followers to pray: "Thy kingdom come," but He also Himself often made the same prayer. It is said that there are fifteen recorded instances of Jesus praying. I think there are more. Notice some that illustrate the very important fact that Jesus received power through prayer. It was when He was praying at His baptism that the heaven was opened and the Holy Spirit descended upon Him. Mark gives us that touching account of His rising one morning at Capernaum a great while before the sun was up and walking out to a solitary spot and there praying. What a busy day the preceding one had been! He had taught in the synagogue; had cast out a demon; had healed Simon's wife's mother, and when in the evening all the city was gathered about His door, He healed many sick people and cast out many demons. And this season of prayer the next morning must have had some relation to His expanding work in this early part of His ministry. Then we read again of His going up into a mountain to pray; and all night there in the darkness and quiet, with nothing but the stars over Him, He pours out His soul to God. And the next day He appointed twelve men to be leaders in His work. Was not this night of prayer connected with this development of His Kingdom? As Jesus multiplies the five loaves and two fishes for the five thousand, He looks up to heaven. Why?

An appeal to the Father for power. Again, when He heals the deaf man at Decapolis, He looked up to heaven and sighed, and said: "Be opened." It was an appeal to God for power. At the grave of Lazarus He prays for power again. He lifts up His eyes and says: "Father, I thank Thee that Thou hearest Me. And I knew that Thou hearest me always." And in Gethsemane's darkness, when Jesus prays God sends His angel to comfort and strengthen Him. Prayer was a great channel in Jesus' life for the reception of power. So has it been a great channel in the history of God's saints in all ages, for the reception of power, and for working great results. Abraham might, perhaps, have delivered even Sodom had his prayer gone below the number ten. Jacob's prayer probably saved the chosen family when Esau with four hundred men was coming to meet him. And the wrestling that night on the bank of the Jabbok, secured for Jacob the name of Israel, for He strove with God and prevailed. Moses, more than once, saved recreant Israel from destruction by his intercession for them. At Kadesh we hear him cry: "Pardon, I beseech Thee," and God said: "I have pardoned according to thy word." Had not Moses, both at Sinai and Kadesh, stood before Him in the breach, Israel's history would have ceased then and there. Joshua's prayer led to the detection of Achan and removed the obstacle from Israel's success against Ai. Samuel's prayer at Mizpah overthrew the Philistines. Elijah's prayer on Mount Carmel defeated the prophets of Baal, and his prayer again opened the windows of heaven. Hezekiah's prayer overthrew Sennacherib's host. Nehemiah's prayer turned the heart of the King of Persia and sent Nehemiah up to Jerusalem to rebuild the broken wall. The prayer of

Paul and Silas at Philippi brought an earthquake that shook the very foundations of the prison.

Time would fail us to tell of Christian men of later day. We read from a letter of Carey, and it was written at the close of an exceedingly busy day: "I rose this morning at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses to God." We hear Livingstone say: "My Jesus, my King, my Life, my All; I again dedicate my whole self to Thee." And he was found dead on his knees in the heart of Africa. His prayers are opening up Africa to-day against the great forces of darkness and superstition. George Mullen has shown us what prayer can do. So has J. Hudson Taylor. So has Spurgeon. It is said that each morning during his first sojourn in the Soudan for one-half hour a handkerchief lay outside the tent of Charles George Gordon, and the whole camp knew what it meant. No one was to enter. God and Gordon were alone together. The prayers of Morrison, Carey and Judson, and Hannington and Paton are mighty forces in the world to-day. God's people have removed mountains, subdued kingdoms, dethroned rulers, turned to flight armies of aliens and turned the tide of human affairs, by prayer.

This brings us to the second part of our subject, and little time is left for it; the place of personal consecration in the missionary enterprise. The two thoughts of prayer and personal consecration, as we have seen, go right together. Prayer leads to consecration. It is when a man gets down on his knees before God, bows down his soul also, yields himself to God, gives his heart and life, surrenders all without reserve, keeps back no part of the price, offers himself a whole burnt offering on God's altar, then he has

reached the point of personal consecration. Also, it is true, that it takes a surrendered man to pray aright, but this thought we will notice again in a few moments.

Jesus consecrated Himself to God. His whole life was one of consecration. Of His coming into the world we read: "Lo! I am come, in the roll of the book it is written of Me: I delight to do Thy will, O My God; yea, Thy law is within My heart." His baptism was a time of consecration to God. In an hour of soul struggle He said, instead of "Save me from this hour," "Glorify Thy name." In the closing hours of His life He gave Himself in fuller and fuller surrender to God. In the upper room He said: "For their sakes I sanctify Myself." In Gethsemane's sore trial He subordinates His will again to God. On the cross He gave Himself in soul and body to God. He learned obedience by the things He suffered.

And Jesus, let us notice, even Jesus, receives power through His consecration. At His baptism as He prays the Spirit is given. It is in Gethsemane's surrender that the angel comes. It is because of the Cross that Jesus is exalted. Mark that because of the suffering of death He is crowned with glory and power. It was because He became obedient even unto death that God highly exalted Him. And Jesus in His great high priestly prayer in the upper room prayed for His disciples: "Sanctify them through Thy truth; Thy word is truth." The word "Sanctify" is rendered in the margin of the revision "Consecrate." The thought here is, "Set them apart for Thy work, and prepare them for it." And immediately after this petition He says to the Father: "As Thou hast sent Me into the world, even so have I also sent them into the world." That is the reason why He

wants them sanctified. Isn't this Jesus' attitude just then? "My Father, I am going home. My earthly work is done; and yet the work of Thy kingdom is only begun. It is our plan, Father, to do so much of this work through men. And I am leaving behind these fishermen and others, Peter, and John, and James, and Thomas. They are to tell others, and these others are to tell others still, till the whole world shall know of the plan of salvation. But, Father, it is hard work. They are not yet ready for it. I want them to be consecrated, sanctified. I want them to go out surrendered, spirit-filled men for their work."

Dr. John R. Mott has said: "When I made my first journey round the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour, I laid stress upon the great need of an army of active workers, sons and daughters of the soil. When I came back from my third extended journey to the East, I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered."

Then Dr. Mott quotes this remarkable passage: "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." This is a most striking passage. Let us grasp the significance of the figure; the

eyes of the Lord moving up and down over this world in His search to find a man fit to be entrusted with divine power. We pray: "Lord, fill me with Thy power," and yet we could not hold, perhaps, as much as a pint. A vessel is said to be full when we fill it almost to the top. Then if we continue to pour we say it is full to overflowing. But if the same vessel were placed in the ocean, the water would be in it, and around it, above it, and below it. Isn't that something like being filled unto all the fullness of God?

Dr. Frances, of Boston, said some time since in the city of Pittsburgh, that he had seen at Niagara Falls six large wires erected on certain poles. He was asked: "How much power is contained in one of these wires?" He replied: "I do not know." Then he was told that each wire contained the strength of one hundred thousand men. Dr. Frances said: "I thought if a dead copper wire could be so energized as to contain the strength of one hundred thousand men, what power would I possess, if I were filled unto all the fullness of God."

And then this topic, the place of prayer and personal consecration in the missionary enterprise, broadens when we emphasize a point merely mentioned at the beginning. It is that it takes a consecrated man to pray successfully for the Kingdom of God. All others fail to enter into the full meaning of prayer. It is the surrendered men and women who are doing the real praying now. They, and they only in any adequate degree, have the light, and the willingness, and the burning desire, and the persistence, and the overcoming faith.

What did Jesus say? "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." I much fear, brethren, that we

have thought a good deal more about the last part of that promise than about the first. Some of us quote, with comforting reflection, the part about asking what we will, and yet we are miles away from realizing in our own lives what the first part means. If we are in close, constant, loving fellowship with Jesus, fully yielded to Him, and if His word abides, dwells, daily, hourly, in us; filling, moving our hearts and lives, then—and only then—may we claim the promise that whatsoever we ask shall be given unto us.

The Psalmist said: "If I regard iniquity in my heart, the Lord will not hear me." There are plenty of people praying, actually praying, for missionary success, whose plain inconsistencies clip the wings of their prayers. Their prayers are sadly neutralized or hindered. There are pastors who pray for their young people, for their wayward people, their afflicted people, and their prayers are crippled because of sin. There are parents whose inconsistencies hinder their prayers for their children. There are Sabbath school teachers whose worldliness chokes their prayers for the salvation of their pupils. There are friends whose prayers for their unsaved neighbors are weakened, if not frustrated, by their own sinfulness. Can we pray in the Holy Ghost if there is willful sin in the heart? Many a prayer of a true Christian goes no higher than the ceiling. The Spirit cannot strive in the same way

within us, if our hearts are worldly.

And here, as a closing word on this theme of the place of prayer and personal consecration in the missionary enterprise, let it be said that the world will be never conquered for Christ by machinery, by money, by ships, by buildings, by books, by meetings, by numbers of missionaries. The world will never be won to Christ by the Church in her present condition. We are not yet fit to do the work. The Covenant Church is not fit. The Church of God will never bring the world to Christ till she is more fully saved herself. We are living on too low a plane. We are wrapped up in the world's business and pleasure. We need prayer, and more prayer, and more believing, earnest prayer. We need consecration, and more consecration. We need much more prayer and consecration on the part of the pastors that they may become more fit to be leaders in winning the world for Christ; on the part of parents that they may train their children for the Lord's work; on the part of young men and women that they may get a vision of the world's needs and opportunities; on the part of church boards that administer missionary work; and on the part of our missionaries who labor at home and abroad. Only when the Church of God is on her knees, penitent, purified, surrendered, supplicating, will she be empowered from on high to lead this sinlost world to Jesus Christ.



At the request of Mr. J. M. Steele, a member of the Foreign Board, OLIVE TREES has arranged with the Student Volunteer Movement to mail to each minister of the Reformed Presbyterian Church in the United States and Canada, Dr. John Mott's "Intercessors—the Primary Need." If any minister should, through change in address, fail to receive a copy, let him send the correct address to our office, and the book will be mailed to him at once. We expect that good results will flow from this generous gift to the donor and the Church, whose ministry he desires to help.

NEWS OF THE CHURCHES.**ABROAD.****FACTS AND INCIDENTS.*****INDIRECT RESULTS OF OUR CYPRUS MISSION.**

If our work and influence were to be measured only in terms of definite, tangible results, we would be tempted to abandon it entirely; but when we consider the "seven thousand who have not bowed the knee to Baal," we are encouraged to hold on, and to keep our light burning for the sake of those unknown ones who otherwise would abandon hope. We take it, too, that our presence and work stimulate others to an activity and zeal in behalf of truth and righteousness which would probably be spent in other directions. We exercise also a restraining influence on the forces of evil. Of this we have had more than one illustration. Were it not for the encouragement from such thought we would feel that our work is in vain.

The stimulating effects of Protestant missions and activity throughout the Levant, are seen in the numerous articles advocating reform in the Greek Church, which appear in the different Greek newspapers, and especially in the efforts to promote Bible reading and preaching.

The universal demand for home rule and a greater share in the government of their own affairs, has not passed by Cyprus untouched. There is no doubt that when this awakened spirit gets united and organized that their demands will be granted. This may in time mean union with Greece, yet we cannot be sorry at the signs of progress and the increase of independence and the extension of

self-government. Unfortunately, the clergy of the "Orthodox Church" assiduously disseminate the erroneous idea that such independence and liberty can be gained only through the church. As the late Dr. Kalopathakes, of Athens, expressed it, "There is a prevailing idea that for a Greek to differ openly from the Greek Orthodox Church in his belief and practice, amounts to renouncing his allegiance to his country and becoming a renegade in all senses of the word. This conviction has made the position of those who had the courage of their convictions no easy one, and not infrequently life and property have been endangered by attacks." This is true in Cyprus also.

(REV.) WALTER MCCARROLL.

Larnaca, Cyprus.

GREEK ORTHODOX CHURCH.

During the year several articles have appeared in the native press attacking the clergy of the Orthodox Church and calling for a reform in the practices of the church. Only a month or so back about twenty bishops in Greece, recognizing the need of reforms in the church, asked the Parliament to consider the matter, and the members of Parliament, realizing the seriousness of the proposition, referred the matter to the King, who in turn, feeling that their demands were just and that at the present time the formation of the new and larger Greece is the opportune moment for carrying out such reforms, appointed a committee composed of clerical and lay members to draw up the necessary resolutions and present them to the court.

At present there is here a certain Mr. Pavlides, teaching in the Greek gym-

*Culled from missionary letters and reports.

nasium, who is giving French lessons to Mr. Dimitriades, and who says that he is an evangelical and greatly in favor of the gospel, and tells the boys that unless they read the Bible through seven times they are not worthy to be called Christians. However, he evidently has not that perfect love which casteth out fear, as he is afraid to attend our services lest he lose his position. And he probably would, the same thing having occurred in Greece three or four years ago. He claims to be a personal friend of Mr. Venzuelos, is having correspondence with him, and this summer when he goes to Greece will use his influence with him for the spread of the gospel.

DR. CALVIN MCCARROLL.

Nicosia, Cyprus.

CYPRUS MEDICAL STATISTICS.

Office treatments	8531
Visits outside	665
Trip to villages	35
Miles traveled	860

Receipts.

Balance on hand April 1, 1913.	£53	16	5
Amt. collected during year....	385	14	6
	<hr/>		
	£439	11	2

Expenses.

Medical supplies	£173	18	2½
Motor repairs and petrol....	12	8	2½
Help. repairs & improvements.	77	3	6½
Taxes and insurance.....	4	2	7
Bible woman	11	0	0
Mission treasurer	150	0	0
Balance, March 31, 1914....	10	18	1½

£439 11 2

CALVIN MCCARROLL.

ITEMS FROM TARSUS MISSION.

A year ago this country was still in the bloody grip of the disastrous war with the Balkan States, from which it has emerged finally, humbled in spirit and diminished in territory, but in much bet-

ter spirits than was at one time supposed possible. As if by a miracle, her most cherished possession in Europe, her ancient capital, Adrianople, after being wrested from her with awful expenditure of blood and treasure, was retaken with practically no resistance except the futile protests of the outwitted and chagrined Concert of Europe, while her enemies were desperately fighting each other over the spoils of the war. This remarkable "achievement" of their "brave army" has greatly revived the patriotism of the politicians, so they are discussing wonderful plans for restoring to their prostrate country something of its one-time glory. The most apparent result at present is a deplorable increase in the already crushing burdens of taxation the poor are carrying and an appalling increase in the nation's debt in order to purchase modern dreadnaughts and aeroplanes and to employ expensive foreign experts in army and navy and even in civil affairs, so as to construct if possible from the broken fragments something that will at least look like a nation.

A more attractive sequel is a manifest increase of interest in education. This interest has been apparent in our schools and also in our Church attendance, for we report an encouraging increase in both departments.

The demand for French continues so insistent that we have felt constrained to employ native teachers with some knowledge of French to give French lessons to some in both the girls' and boys' schools, to prevent them leaving us. Some little compliance is made to the demand for Turkish, the official language, also.

Heavy extra expense has been entailed on the Mission by a flood in December, which, owing to a defective city sewer, undermined and destroyed an outbuilding at the boys' school containing their

kitchen, wash room and wood room, and carrying with it in falling about sixty feet of the wall of the compound. Persistent efforts through our Consul had, only a short time previously, secured the consent of the municipality to repair the sewer, and work had actually begun before the flood, but too late to help our property. We at once complained to the city, charging all our loss to their neglect and urging the completion of the repairs begun and claiming damage for all our loss. The Consul assures us the sewer will be repaired, but gives us little encouragement to expect more than that.

The event of the year in Adana was the opening of a school in our Mission there. About twenty children have been gathered in from the immediate neighborhood, and are having their first experience with Aleph, Bey (A, B, C) and other mysteries, including the Shorter Catechism and school discipline. Church attendance there also usually is all the house will contain. The work at Karadash continues, but under many disadvantages.

(REV.) A. J. MCFARLAND.

GREGG MEMORIAL HOSPITAL.
(*Men's Department.*)

The work in the hospital during the past year was pleasant, and we have come in contact with quite a number of new people. For each patient, there has been from one to five individuals and his family with him in the hospital for a longer or shorter time. Daily morning services have been held, in which it is the custom to sing a portion of a Psalm, read and often explain a part of a chapter, closing with prayer. All are encouraged and invited to attend these meetings, and a number take part in reading and singing. One of the helpers or myself takes charge of the meeting; and if any of the native preachers are available, they are invited to conduct the services.

The British and Foreign Bible Society presented to the hospital a number of Testaments and Bibles, to be kept in the wards and waiting room.

Frequently a portion of the Bible is sold or given to one showing an interest. Some have also taken Bible and Psalm books.

We have had to refuse entrance several times to patients owing to lack of room, as a few patients with a large number of relatives easily occupy all available space.

A number of persons have been received for the cure of the opium habit.

The helpers are Church members, except one, and he professes to believe. All are diligent in explaining and talking the gospel, and we are well pleased with the spirit of love and kindness which pervades their actions toward those under their care. The native church has provided a small charity hospital fund which is under their control.

During our summer vacation, the work was left in charge of the native help. Several trips have been made to Do Sing and Fung Chuen for dispensary work.

Mission business necessitated an absence of about two weeks. Two weeks of summer vacation was spent in charge of Kung Ye Hospital, Canton, and about two on Cheung Chau Island. Such short vacations are not to be recommended.

There has been no itinerating work owing to lack of time; the hospital, class work and the two above-named dispensaries preventing.

Two of the medical students have begun to take charge of the dispensary at Do Sing and Fung Chuen once a week, and the bulk of the microscope work is done by one, the budding of native Covenanter physicians.

The medical class has been a comfort, a help and an inspiration to us during

the past year. They have been faithful and diligent, and have done creditable work in their studies and in the hospital. The class work was interrupted for six weeks during the year. The following is a list of the studies begun: Botany, osteology, anatomy, nursing, chemistry, physics, English, music, hydrotherapy, bacteriology, diagnosis, materia medica. The teaching is divided among the medical staff. I give two hours a day to teaching. The class consists of two young men and one young woman. All are of excellent Christian character and ideals.

Mrs. Wright teaches English and music daily to them. The studies are not allowed to interfere with the proper care of the patients. Under foreign supervision they are responsible for the care of those in the hospital. They also do their own laundry and cooking. Only those who are ambitious and energetic will undertake so much work. The prospects are that in the near future the field will need five men and five women native physicians. It is expected that when a union medical school opens in Canton that hospital medical class work will cease.

The class is interested in the lepers, and have called the attention of the official to the need, and he has listened to them with apparent sympathy.

The resignation of Dr. Jean McBurney makes us feel keenly the loss of a friend and a faithful and able worker. She retains our highest respect, best wishes and earnest prayers.

We rejoice in the coming of Dr. Dickson, and extend to him a hearty welcome and the hand of good will and brotherly love in the work.

Number of in-patients.....	142
Number of out-patients.....	1720
Out calls	18

Treatments	7300
Operations	63
Received (Mexican)	\$230.02
Expended (Mexican).....	\$210.06

A record of the Do Sing and Fung Chuen patients seen in dispensary work done by us has not been kept.

J. M. WRIGHT.

MEDICAL STATISTICS.

Female Department.

Patients	456
New patients	94
Inpatients	54
Obstetrical patients	3
Surgical operations	49
Teeth extracted	24
Treatments	3187
Moneys received	\$129.21
Moneys expended	121.36
Moneys, Do Sing Dispensary....	57.92

ITEMS FROM THE TRAINED NURSE.

I had the same hospital helpers—three—and the same number in my class this year as last year. We are going slowly through Hampton's Book of Nursing, translated into Chinese in the Man lei; also the same infant class in Sabbath school in the Woman's school spoken of previously.

I studied the language with a teacher daily one hour in the morning and one hour in the afternoon.

This year some good cases have come to the hospital and dispensary. One, a young woman with an ulcer that covered the greater part of her foot. She stayed several weeks, and was very much pleased to learn the doctrine. Afterward she had a tiny little baby girl who died since. It was quite a distance through town to her house. We visited her twice.

I left Tak Hing on June 15 for Cheung Chau, and returned Sept. 19. I had an infant eye case in the early spring in the district, attended it for three weeks, and one obstetrical case, also outside.

There was a baby boy brought to the hospital about a year old dying from inanition. We worked over him for two days, but they would not leave him any longer. The little life almost went out two or three times. The hospital was full to overflowing, and we had no proper place to put him.

There were six eye cases in the woman's ward at one time. Chan You, our assistant, managed them nicely.

Lau Yung, my teacher, had another baby boy which died in two months. He had kidney trouble, and was not rightly fed. His mother was sick at the time of the flood. It was then he took ill.

One of our members had a baby boy in the end of October, who had ophthalmia neonatorum—a very severe case. He was brought down to the hospital on the third day after birth with one eye in bad condition. We worked over it until almost the end of December. Finally it yielded to treatment and now looks well.

We had a neck cancer case which was in the hospital a little while. She was delivered of a tiny baby girl weighing four pounds. Chan You had charge of the doctoring and nursing, and she did very well. It was born on Christmas Eve. I had gone to Kong Moon the Monday before to spend Christmas among the Canadian Presbyterians. This patient went home on January 3 and left the baby in the hospital. She could not feed it herself. She had two other children and was very poor. Her husband came for her in a rude chair which did not look very comfortable. There was not a rag prepared for this baby, but Providence has been kind through Mrs. Robb in giving it flannels, also some of the others provided for its comfort.

There was a blind child dropped along the road the other day. A poor old carpenter brought it to the hospital. He

took pity on it. There is a dire need for a place and provision here for little children. Another case was brought into the dispensary of a child with eyes dropping out and bleeding away. The vision of it came over me at dinner time, and it choked me to eat. They had used all kinds of medicine on it. A Harvard professor once estimated the value of a baby at \$20, and immediately was rebuked by mothers all over the country. The minister who spoke of this said: "From an economic standpoint this figure is rather high, but in the sight of God or because it is a human being, it is beyond value. Christ Himself was once a young child."

ANNIE J. ROBINSON.

ITEMS FROM TAK HING.

By appointment of the Mission in July I was in charge of the girls' school at Tak Hing, in addition to the women's school. Both were advertised to open Sept. 23, but on receipt of a cable message from the Board, the opening was delayed until Oct. 6. The two schools were combined as far as possible, some women entering the girls' classes, some of the girls reciting in the women's building, and *vice versa*.

The time of two teachers—Tse Sin Shang and Fong Kit Yung—was divided between the two schools, as was also the time of two pupil teachers, one from each school, who did four hours' teaching daily. We also had an elderly man, Shum Sin Shang, highly respected for his character and learning, who taught full time. His methods are not the latest, but with a month at normal school in Canton during the summer, and suggestions occasionally, he is making some advancement. Though not yet a professing Christian, he seems interested, and is a regular attendant at Church services, and is sometimes heard referring to the teachings of Jesus, in his work.

Tse Sin Shang has been a believer for two years or more, but as he was unsettled on the question of baptism, he did not join the Church until December, 1913. He is a wideawake, enthusiastic teacher, and has done very good work, teaching arithmetic, ethics and geography.

The comparatively small enrollment of twenty-seven is due to the fact that the entrance requirements were raised to one dollar a month, except for a few whom I knew to be really unable to pay. This, while twice the amount formerly paid by the majority of the pupils, is less than half the expenses of a child, but it is hard to make them see, or acknowledge at least, that even this "very high price" is cheaper than to keep a girl of ten or twelve at home, where the most she can earn is from ninety cents to a dollar a month.

In addition to this, the pupils are required to do the school gardening, cooking and any other work there is to do. There was some objection at first to doing work the school had not formerly required of them, and very servile work at that, especially for "read book" people, but an appeal to them as citizens of the Republic of China and some new ideas as to the meaning of independence, helped to "save face" for them, and the plan seems to be working admirably.

The sacrifice in numbers we think will be only temporary, and we hope we have made a step nearer self-support and true independence, which young China may have in name if not in reality in Tak Hing at least.

Mrs. J. K. Robb gave valued assistance by teaching a daily class in English, as did Mrs. Doig and Mrs. Kempf in industrial work. Some excellent work has been done in crocheting, embroidery and sewing.

Miss Robinson made occasional rounds

to attend to any who needed medical attention. Mrs. Kempf and Miss Adams also helped by hearing the memory verses on Sabbath afternoon, and Mrs. Kempf had a class at both Sabbath school and Thursday meetings.

We are expecting great things of Miss Stewart and Miss Adams, and they have already helped much by their prayers and suggestions.

School closed Dec. 31, with prospects for a fuller school the coming year.

The hope of China is in her youth. Pray for them and for us who are laboring among them, that they may be filled with the wisdom that cometh down from above.

ROSE A. HUSTON.

ITEMS FROM REV. D. R. TAGGART'S FIELD.

From the first of the year until the time for the summer vacation as a side line to language study, through the kindness of Mr. Kempf, I was allowed to practice my Chinese vocabulary an hour each day, ostensibly teaching the Bible, and I also preached on such occasions as time permitted and circumstances demanded. Since returning from summer vacation, I have taken over the work assigned by the Mission, and approved by the Board. It was necessary that I should be absent from the field about three weeks in May, this being a part of the time that Mrs. Taggart was in the hospital in Hong Kong. Also that I should leave for vacation a week early to take her out of the hospital, and it was not advisable for us to return to our work until the middle of September, since that small portion of space which constitutes our home had not yet cooled down to living temperature. Since that time I have been continuing my language study, and preaching on the average of more than once each week.

The field which has been assigned as my work is about twenty by thirty-five

miles square, and includes besides the Do Sing field, four of the several chapels formerly looked after by Dr. Robb, in addition to his seminary work. Needless to say, my work is largely that of superintendence, if indeed one can superintend where there is such a lack of native helpers. And this poverty of workers has been sadly emphasized by the Providential removal of our one native preacher from the Do Sing field. Nevertheless God has not left Himself without witnesses, and the death of Lei Liu Cheung has resulted in the calling of some who have been standing idle in the market place.

Ch'ung Wing Naam, who has not yet completed his theological course, has agreed to take the work in Do Sing, and probably a second one who has not yet finished his course, will also go, each of these giving part time to preaching and a part of their time in helping with the boys' school, which is to be opened there by one of our converted read book men in that place. A building has just been secured for this purpose, and the present mission building is to be used for a chapel as at present, and for a girls' school, which is to be taught by one of our Christian girls, trained in our Tak Hing school.

Our Bible woman, Taai So, is looking after our leper Christians there, together with what preaching others are able to give, and not without good results.

Fung Chuen, which was formerly worked from Do Sing, is to have a boys' school this year, taught by Chue Shui Wa, who has also partly finished his seminary course. He is also to conduct Sabbath and evening worship.

The Tak Hing street chapel is a sort of homiletic gymnasium in connection with the seminary. It has been closed during Dr. Robb's absence in America,

but since the first of November, services have been held each Sabbath afternoon, and the audiences are those who gather in from the business street. One of our language teachers, who has been trained in the seminary, is giving half his time to this work and other of the out-stations, and it is hoped that this work may continue until school opens again.

Ma Hui and Sha Pong are two country chapels, ten and twenty miles from the Mission respectively. Both are unoccupied by native workers. Plans have been made for occasional or more frequent preaching in each.

Sha Pong has a school under Christian influence, and with daily Bible study, and we are glad to say that it is independent of Mission support or supervision.

Two other Christian schools for boys are being conducted at San Hui and Tong Pin respectively, each with about twenty scholars. At the latter place weekly preaching is held also. Both these schools are taught by men who have had some training in the seminary, and while they are not all that we could desire in efficiency, they rank with the average Chinese schools, with this in addition, that they are teaching the Scriptures. Our schools are day schools, all are partially self-supporting, as the Chinese appreciate that which they pay for. There will be six of these schools in my territory in the coming year.

From this survey of the field you will note that, while I have not "the care of all the churches," yet I have the care of several—six, to be exact—and these are the greater care in that two or three of them are without regular workers, because the laborers are few. I sometimes have a very warm fellow feeling for Paul too, when he says of Titus that he has no man like minded, "for they all do mind their own things, and not the things of

Jesus Christ." But Christian grace is a growth, and if we are making better workmen of those under our charge, as well as in the schools under our supervision, verily, our work is not in vain in the Lord.

(REV.) D. R. TAGGART. *

Tak Hing.

ITEMS FROM DO SING AND LO TING.

The regular preaching services were held at Do Sing on Sabbath, and also on market days until the hot weather began in June, and as the attendance fell off the market day meetings were discontinued. The average attendance at the market day meetings was about forty. Half of the preaching was done by Mr. Lei and half by myself. The Sabbath school was held as usual throughout the time I was in Do Sing.

In addition to this work, trips were made once a week to Fung Chuen in company with Dr. McBurney. We usually had good attention there. About the first of March I employed a man to stay at Fung Chuen, and do what he could for the work there. He was not a trained worker by any means, but he was the best at hand. He did the best he could, and we think with good effect, as there were two men from Fung Chuen who were baptized at the fall communion.

Two communions were held. The first was held the second Sabbath of March, at which six men were baptized; the second the first Sabbath of October, at which twelve men were baptized, making a total of eighteen. Seven of these men were lepers, who were baptized down at the leper colony, as they could not come to the chapel. Assistance was given at these two communions by Revs. J. K. Robb and D. R. Taggart.

The communion in October marked the close of my work in Do Sing. Three years were spent there in sowing the

seed. It remains for the last great day to reveal the results.

Upon my appointment by the Mission, the first of September, to take up the work in Lo Ting, I immediately began preparations for the change. I left Cheung Chau Sept. 15, and went directly to Lo Ting. About one week was spent in traveling. Mr. and Mrs. Christopherson, the missionaries who have been laboring in Lo Ting for almost twenty years, were there and were preparing to leave. I spent a week with them in getting acquainted with the people and learning something of the run of things in Lo Ting. I then returned to Do Sing and held communion there. The following week was spent in packing and another week in traveling, so that we landed in Lo Ting again with our goods and chattels Oct. 17, exactly six years from the time we first landed in Tak Hing.

New problems had to be met there that I had never met before. There were about one hundred Christians, who had been baptized by the Christian Alliance Mission. As the Alliance Mission was withdrawing from the field, these people had to be won over, and it was with fear and trembling I undertook the task that lay before me. The Lord has gone before, however, and the way has been prepared. The people have come over to us until seventy-three have been received into our Church by certificate and a promise to obey the law and order of the Covenanter Church. The others who have not been received are either away from home, some in Canton, some in Kwong Sai Province, or they live so far away that I have not had a chance to see them. Only two or three are staying out because of indifference, so far as I know.

The first communion was held Dec. 14, 1913. Four were received by profession of faith and were baptized, making a total

membership in the Covenanter Church of seventy-seven. This communion marked some changes in Lo Ting. It was the first time tables had been used and the first time close communion had been practiced in Lo Ting. It was also the first time baptism had been administered by sprinkling. These innovations were accepted by the people with good grace, and all, unless it was close communion, were well received.

Since coming to Lo Ting I have made one trip to Lo King, which is an outstation about thirty miles south of Lo Ting and under care of the Lo Ting station. This town has about ten thousand inhabitants and is in the midst of a very populous district. We have about twenty-five Christians there. Only part of these have been received into the Church as yet; the others I was unable to see. The work is in charge of Mr. T'aam, the native preacher, who conducts services on Sabbaths and also on market days.

In addition to the work already mentioned, I have also had charge of a boys' day school. I have taught one hour a day, and the native preacher, Mr. Lo, has also taught one hour a day. There have been about twenty pupils enrolled, but on account of the lack of a suitable building and teacher the school is not what it might be. An effort is made to give the boys a good knowledge of the Bible, and some other things they would not get elsewhere.

Meetings have also been held, or at least an opportunity given to people who care to hear the gospel to come and hear every day in the week. Mr. Lo has conducted these meetings for the most part. We have had a part of a store room rented, which we have used for a street chapel. It has not been satisfactory in every respect, but it was the best we could do. An effort is being made to secure a better location for next year.

(REV.) E. C. MITCHELL.

AT HOME.

MINUTE OF THE CENTRAL BOARD.

In placing on record an appreciation of the character and service of the Rev. Henry Hosack George, D.D., mention should be made of his long and useful career in various spheres of Christian activity.

It pleased God to grant him length of days in which to fulfill his mission. He was born in Cumberland, Muskingum County, Ohio, Feb. 20, 1833, and died at his home in Beaver Falls, Pa., March 25, 1914. The period of eighty-one years falling between these dates was characterized by some of the most stirring events in the entire history of our country, and Dr. George was a promi-

nent figure in connection with some of the most important.

He was an earnest and faithful preacher of righteousness. He was licensed to preach June 4, 1857, and was ordained June 23, 1858. On this latter date he was installed pastor of the congregations of Cedarville and Cincinnati, O. He resigned the Cedarville branch on August 4, 1866, and from that date till August 18, 1872, he gave his entire time to the Cincinnati congregation. While serving as president of Geneva College, which service began in 1872, he was also pastor of the congregation of Rushsylvania, near Northwood, Ohio, where the college was then located. After the termination of his services as president of

the college he was pastor for a short time of the congregation of East End, Pittsburgh. In all his work as a preacher of the gospel he was scriptural, evangelical, spiritual. His word was with power, and the common people heard him gladly.

He was distinguished as an able and wise Presbyterian. His addresses in ecclesiastical assemblies indicated mature judgment as to the best policy to be pursued in the settlement of questions which gave rise to differences of view. When called to the Moderator's chair he presided with dignity and Christian courtesy toward all. It was his fortune to occupy this position during the session of the Synod of 1871, when the Covenant was sworn and signed. He also delivered one of the sermons of that memorable occasion.

As an educator, Dr. George filled an important and influential place. When a young man, he taught Greek in Geneva College and was president of that institution from 1872 to 1890. While he aimed to place this institution in the front rank of colleges in the matter of scholarship in the wide sense of that term, he also aimed to place it in advance of all others in the matter of instruction in the science of Civil Government.

He always insisted that the college would miss its calling unless this science was based upon the Christian principles of civil government as unfolded in the Scriptures. He firmly believed that the welfare and even the continuance of our nation and government hinge upon the training of a citizenship imbued with these principles. This he considered of vastly more importance than training in many of the other branches included in the usual college curriculum.

Perhaps Dr. George was more widely known as a reformer than anything else. When he entered public life, the slavery question was the burning issue, and he threw his strength into the controversy in defense of the rights of man. Immediately after the settlement of this issue by the Emancipation Proclamation, the movement to secure the Christian Amendment to the National Constitution was born, and Dr. George was present at its birth and was identified with it till the day of his death. He was chosen Field Secretary of the National Reform Association in 1893, and only ceased to labor in this capacity when advancing years compelled him to desist. He was no less earnest and devoted as an advocate of Sabbath reform, and the abolition of the traffic in strong drink.

For a number of years past Dr. George has been a member of the Central Board of Missions. As long as his strength allowed, he attended upon the meetings with great regularity. His long experience in the various spheres in which he had served our Lord and His cause gave him the equipment necessary to be a wise and efficient member of a Board entrusted with such important interests as are committed to us. It is a great loss to be deprived of his wise counsel in the adjustment of matters pertaining to our work. May the Lord raise up others to fill the places of those who have finished their course.

To Mrs. George and the other members of the family circle, we extend our sympathy and commend them to the grace of the God of all comfort, who comforteth us in all our affliction.

R. C. WYLIE,
T. H. ACHESON, } Com.



Duty is far more than love. It is the upholding law through which the weakest become strong, without which all strength is unstable as water.—Mrs. Jameson.

MONOGRAPHS.

THE TESTIMONY OF THE CHURCH.

(Continued from page 136.)

3. *Martyr.* This word is simply the Greek for witness, and is used as a more emphatic expression to indicate a witness who seals his testimony with his blood. As already intimated, a faithful testimony, an earnest protest against a community as guilty of criminal conduct, especially if the charge be clearly made out, will goad the consciences of the guilty parties and torment them. As a result, they will endeavor to silence the witness, and suppress the testimony. If the witness be faithful and earnest, the effort to suppress and silence will only intensify and make public, and still further torment and aggravate, and when argument fails, the "*ultima ratio regum*," the last argument of kings, will be resorted to, and martyr blood be shed. But this always produced the opposite effect of that intended. "The blood of the martyrs is the seed of the Church." It is a seal to their testimony. It attests the sincerity of the witness, and his sense of the importance of the truth for which he lays down his life. And then it publishes the truth for which he died. Men cannot close their ears to the cry of blood, nor be indifferent to the charge on which a human being is executed; and when that charge is one which their own consciences recognize to be a virtue, and not a crime, it awakens a tide of sympathy and a

spirit of resistance that enlists recruits for the cause in which the martyr suffers. So these terms express but different phases of one great idea—"testimony"—openly proclaimed and practically exemplified and in the last extremity sealed with blood.

Let us now turn our attention to the question in hand.

WHAT IS THE POWER OR EFFICACY OF TESTIMONY?

1. *It is the power of truth.* "Truth is mighty and will prevail."

"Truth crushed to earth will rise again,

The eternal years of God are hers;

While error, wounded, writhes in pain,

And dies amid her worshippers."

It was the conclusion of ancient philosophers that the universal specific for all ills, and the source of all blessing was Truth. But when the question was asked, What is Truth? they were unable to answer, and it never was answered till Christ answered it by the declaration, "I am the truth." No one is willing to be regarded as holding or propagating a lie, although many do this knowingly; yet it is an acknowledgment of weakness, and is sure in the end to bring disaster on those who are guilty of it. But truth, to be effective, must be proclaimed, and advocated and witnessed. It is like a sword, which, while in the scabbard, is useless, but wielded by a skillful hand, is mighty.

(To be continued.)

THE LATE A. M. MILLIGAN, D.D.



The first thing said of the disciples after Pentecost was that they were "filled with the Holy Ghost." Whenever there was anything important to be done, it says, for example, "Paul, being filled with the Spirit," spake thus: "Peter, being filled with the Spirit," did this. It was characteristic of the Apostolic Church that they were men full of the Holy Ghost. Is that our privilege? It is not only our privilege; it is our duty.—A. J. Gordon.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

IMMIGRANT FORCES.

CHAPTER VI.

RELIGIOUS BACKGROUNDS.

We are now to consider the religious backgrounds of the immigrants—

I.—In their own countries.

II.—In the United States.

As is well known, the Orthodox Greek and the Roman Catholic faiths were once the same. The break came when the Orthodox denied, and the Roman held to the doctrine that the Holy Spirit proceeds from both the Father and the Son. The chief differences between the sects may be seen by the following table:

Orthodox.	Roman Catholic.
The Holy Spirit proceeds from the Father only.	The Holy Spirit proceeds from the Father and the Son.
Worship pictures.	Worship pictures and images.
Non-celibate priesthood. Service conducted in ancient Greek.	Celibate priesthood. Service conducted in Latin.
The laity as well as the clergy receive the wine. Bible not forbidden to the laity.	Wine withheld from the laity. Bible withheld from the common people.
Reject the authority of the Pope.	Accept the Pope as the Vicar of God.

The Ruthenians were originally Orthodox, but in 1595 accepted the Headship of the Pope, but on conditions. Their clergy were allowed to marry, the mass was to be celebrated in the vernacular, and the cup was to be allowed to the laity, with various less important matters of practice.

In general terms, Russia, Greece, Bulgaria and Servia are Orthodox countries, and most of the nominal Christians of the Turkish Empire are of that faith.

Austria, Italy and Spain, and until

comparatively recent times France, were the home of the Roman religion.

The Ruthenians are much scattered, and are largely of Slavic origin.

The Protestants among the immigrants of more recent times are comparatively few. They are the Magyar Calvinists of the Austrian Empire, the Reformed Church in Bohemia, and the Waldenses of Italy.

The services of the Orthodox and Roman churches in their own countries are impressive by their splendors, and the churches are ornate and the vestments of the priests gorgeous. Now, when Americans begin work among these peoples it is generally in some room or hall hired for the purpose. These must seem very bare to persons used to an elaborate ritual. In their minds the idea of a peculiar sanctity pertaining to the church building has been instilled from infancy, and it is a question whether it is not better to err on this side than on its opposite.

In considering the Slavs, we are told that of those in Russia, Austria-Hungary, those in the West, Bohemians, Poles, Slovenes and Croatians are Roman Catholic; in the East, Russians, Bulgarians and Servians are Greek Orthodox. This is the state religion in Russia and Greece, as is Roman Catholicism in Austria-Hungary. To the Poles, Catholicism and patriotism are synonymous.

In the United States there are some 3,000,000 Poles in 800 settlements. As soon as a sufficient number settle in one place they build a church. There are some 500 churches in this country. But

the service is only one of ceremonies and forms, and the Bible is not permitted, so that many become lukewarm, then hostile to religion.

The drift away from religion is seen most plainly among the Italians. The Roman Church claimed the Ruthenians, otherwise Greek Catholics, but they claimed the ancient privileges mentioned above, and insisted on priests of their own nationality, instead of French or Irish, with the result that some have returned to the Orthodox, some have formed independent churches, and some incline to Protestantism.

In some of our large cities there are Orthodox churches, but many of that faith are scattered here and there in towns and small places, and have no place that they can call their own where they can gather for worship. The only occasions on which many of them see a priest of their own faith is at a baptism or a funeral. The drawback of an unknown language keeps many of them from attending any place of worship.

We come lastly to the Protestants. In Hungary, in the midst of the two large and powerful sects, are two and a half million of Protestants, who have a history of more than four hundred years. Their creed is Calvinistic. Most of these belong to the Reformed Church of Hungary, and are subsidized by the Government. There are also Lutheran and Slovak Churches. The Finns are Protestant, the Lutherans predominating. There are Stundists, a sect of Baptists; and Molokans, who resemble Quakers. The 30,000 Protestant Magyars in the United States have but seventy churches. The Bohemian and Moravian Protestants of Austria are mostly German, and the chief work of the Reformed Church is among Bohemians. This work was established by the Free Reformed Church

of America.

The Waldensian Church has survived many persecutions, and besides the Waldenses there are in Italy more than 2,000 Wesleyan communicants, more than 1,000 Baptists, and 3,000 Methodist Episcopal.

This then is the condition at the present. Many of these newcomers transplanted into an atmosphere of religious freedom, are fast drifting into atheism, and the Christian Church must awake to a sense of her responsibility before it is too late.

RIGHTS OF THE CHILD.

The rights of the child are being discussed on every hand. Through the public schools, juvenile courts, juvenile commissions, playground movement, child labor laws and other agencies we are striving to deal with the problem that involves the whole future of our land for weal or woe. The book recommended for study, "The Child in the Midst," treats of the difficulties to be met with and the great need of the children. One mother has said, "Sometimes I almost resent the absurd extremes of tenderness and care for babies here, when I think of the world of neglected children. It seems to me our Women's Missionary Societies are just a great beautiful organized motherhood for the world, and the women do not half know or appreciate this, or they would be swarming in by thousands and giving their money by millions." We must realize that the children have rights and the mothers have rights that will help to brighten the lives of the children.

Mrs. Larabee describes the helplessness of the child in heathen lands, the failure of the home to provide proper environment and the lack of schools and teachers to improve on the home influences. She also tells of lack of play and too much work. In fact, she laments that so few

children have the right of childhood. There is no provision in heathen lands for the blind, the deaf, or the dumb. One in every 500 in China is deaf and dumb. There is one school at Chefoo to teach them. There are calls for schools of all kinds in fact, especially for kindergartens, as the children are brightest at kindergarten age. Later there seems to be a mist that obscures the brain, and they do not learn readily. Perhaps the most important use of schools is to lead the children to Christ. One child will tell another and thus the good news is carried.

These are a few thoughts gathered from this book. It is well written and very interesting as well. The one for the children, "Our World Family," is along the same line and equally interesting and instructive.

ANNETTE G. WALLACE.

WOMAN'S PART IN THE TEMPERANCE CAMPAIGN.*

Some may consider it an innovation to introduce the temperance question at a missionary gathering, but when we know that the liquor traffic is one of the greatest hindrances to missionary work, we feel that it is fitting to call the attention of those who are lavishly pouring out their gifts of money, time and service in this noble cause, to the greatest obstacle in the way of its progress. Bishop Newman has said, "The shiploads of rum are the despair of missionaries."

Woman's campaign against the liquor traffic should begin in the home. This hideous home-wrecker should never be permitted to enter the sacred precincts of our homes. Not one drop of this poison should be used in the nursery. No

physician should be employed who does not discard or guard its use as he would strychnine or other poisons.

Sometimes this insidious enemy slips into the home through a patent medicine bottle with a high-sounding name inscribed upon it and encircled by illusory cure-all testimonials. Do you know that most patent medicines are largely made up of bad whiskey? Some one has wisely said, "If it were not for the sake of the fishes, all patent medicines should be dumped into the sea."

Woman should also guard with jealous eye the culinary department of her home, as the enemy frequently steals in at this door to accomplish its dastardly work.

While woman's duty in this great campaign begins in the home, it does not end there. Some one has said, "The world was discovered in 1492—man was discovered in 1776, and woman was discovered in 1861." I shall not vouch for the authenticity of this statement, but if woman was not discovered till 1861 you will all admit that during and after the Civil War, woman discovered latent powers in herself that had been hidden for centuries under the debris of ignorance, prejudice and barbarism. While the Civil War struck off the shackles that bound four million black slaves in the South, it opened up to woman a new and effectual door of effort. She had encouraged her dear ones to enter the war, although it entailed on her the care of the family, the farm and the shop. She had gone to the battlefield to look after the sick, wounded and dying. She had become accustomed to aid the fallen, rescue the helpless and wipe the death damp from the brow. To her sorrow, she learned that the Civil War had fastened the drink habit upon so many of the returned soldiers. Wives and mothers received back from the war not the clean, pure-hearted,

**Delivered at the Pittsburgh Presbyterian, held at Wilksburg, Pa., May 19, 1914.*

sweet-breathed boys and men that they had sent out from the home. Many of them had become unclean, impure and foul-breathed because they had become victims of the liquor traffic. Soldiers exposed to every kind of weather, being often forced to march when physically unfit to do so, and those in charge not knowing the danger of the use of alcohol as a medicine, the whiskey bottle was used as a panacea for all ills.

A horde of foreigners, having the drink habit fastened upon them, had flocked to our shores. And, worse than all, the Government had gone into partnership with this evil, and had agreed to legalize it for the sake of the revenue.

These conditions, against which every fiber of her being revolted, caused woman to look for a remedy. The successful part she had taken in the struggle to free the black slaves gave her courage to launch out to free her own dear ones who had become slaves to King Alcohol. She was convinced that she had a place in the world beside that enclosed by the four walls of her home. With the sword of the Spirit, which is the Word of God, she stepped into the arena. We all know the history of the crusade.

Out of the crusade grew the Woman's Christian Temperance Union that has been battling with this evil for more than forty years.

Space will not permit me to tell of the splendid achievements made by this organization during these years of struggle and conflict through its forty departments, nor of her second crusade for national constitutional prohibition, when with other organizations a grand "march was made on the Capital" and requests presented asking for the consummation of our hopes and aspirations—a saloonless nation through a constitutional amendment.

"The bravest battle that ever was fought,
Shall I tell you where and when?
On the map of the world you find it not;
'Twas fought by the mothers of men."

MRS. ELLA M. GEORGE.

PLAN OF WORK.

To the Women's Presbyterian Missionary Society:

Your committee on plan of work would respectfully report:

Present days are full of opportunity. Doors are opening on every hand both at home and abroad. God is working mightily for the advancement of His cause.

The Christian Church must be on the alert to grasp every opportunity and to enter every open door if the harvest is to be made what God intended it to be. Upon us rests a share of the responsibility for the part which the Covenanter Church is to have in this glorious work.

Recognizing, therefore, the obligation that rests upon us, and grateful to Almighty God for the privilege of becoming co-laborers with Him, your committee would make the following recommendations with respect to the work of the coming year.

PREPARATION FOR WORK.

The work which we undertake is one that can be accomplished only in divine strength. We recommend, therefore, that each society give much time to devotional exercises, to prayer and to the study of the Word, that the members may get close to the source of strength and be endowed with power from on high. It is essential also that we prosecute our study of the best methods of doing mission work and of the needs of the various fields, that we may labor intelligently and effectively in the Master's service.

HOME MISSIONS.

Immigration is claiming the attention of our political economists and sociolo-

gists as never before. But it presents a more serious problem for the Church. The vast majority of the millions who come to our shores are in sore need of the gospel.

Our field lies about us and is white to the harvest.

The work among foreigners in our own communities should claim our interest, and our own Syrian Mission merits a goodly share of our means as well as of our prayers.

INDIAN MISSION.

The Indian Mission has enlisted our sympathies from the beginning, and now that great changes are taking place in the conditions amid which the Indians live, and when depraved white men are making every effort to lead our converts into sin for the sake of pecuniary gain, we should give our most loyal support to our representatives in the difficult work of leading the Indians into the way of life.

We have during the year lost the presence and the service of a devoted and efficient worker, who, with her husband, did the pioneer work in this field. Let us pray the Lord of the harvest that He will send forth others that the work may not suffer.

SOUTHERN MISSION.

The Southern Mission continues to do good work. Our efforts to provide adequate equipment have been crowned with success, but the Mission still has great needs that must be provided for if we are to keep pace with the movement for the uplift of the colored race. Our debt to the negro is great.

JUNIOR MISSIONARY SOCIETIES.

The Covenanter Church has always believed in training the youth to respond to the call of the Master in every good work.

We cannot measure the fruits of the work that has been done by the children

of the Church through their Mission Bands, much less can we measure the effect of their efforts upon their own lives. We have much to do with the bringing in of the time, "when our sons shall be as plants grown up in their youth; and our daughters as cornerstones hewn after the fashion of a palace."

PRAYER CYCLE.

Your committee is convinced of the value of concerted prayer. We therefore ask our members to unite in seasons of prayer for special missions at set times, not forgetting that we are to pray without ceasing for all the work that is being done to usher in the Kingdom of God in all its fullness.

We recommend that the program of former years be followed:

- January—National reform and witness-bearing.
- February—College and Seminary.
- March—Church boards and Sabbath schools.
- April—Synod and Presbyteries.
- May—Aged People's Home.
- June—Children of the Church.
- July—Jewish Mission.
- August—Indian Mission.
- September—Southern Mission.
- October—Domestic Missions.
- November—Syrian Mission (Syria, Asia Minor and Cyprus).
- December—China Mission.

Respectfully submitted,

MRS. R. J. G. MCKNIGHT,
MRS. S. M. STEELE.

ANNOUNCEMENT.

The Woman's Union Missionary Association of Allegheny County is arranging to celebrate the twentieth anniversary of the organization Thursday, Sept. 17, 1914. A meeting will be held at 2:30 P. M. in the First Presbyterian (Continued on page 192.)

EDITORIAL NOTES.

OLIVE TREES has decided not to publish the field reports in full this year, but will merely give to the press items that have not been embodied in the Report of the Board, so that the Report shall not be tedious, and at the same time the churches shall have all the facts and incidents necessary to a clear view of the work in the several fields; and the details will be found interesting and of sufficient importance to claim a place in the history of the Church. Our readers will see what the missionaries are doing every day during the year.



The latest report regarding Miss Wylie is that she has been safely removed from the hospital in Beirut to her home in Latakia, and in cabling her return to Dr. Metheny, she reports herself "well." The heroism which our senior missionary displayed at a testing hour in her life experiences, supplies a new illustration of the supporting power of the Redeemer's grace. He has made good to her the splendid promise, "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The secret of her cheerfulness under trial was His presence, and all her friends will praise and magnify His name.



Near the end of June there were dis-

patches in the newspapers, telling of floods in which towns on the West River, China, were submerged, many lives lost and much property destroyed. As Do Sing, Tak Hing and other places where we have missions were named, there was naturally some anxiety as to the safety of our representatives. A cable was sent, inquiring, "Are all safe?" to which there was received, after some delay, this reply: "No danger." This will quiet any anxiety that may have been occasioned by newspaper reports, and there will soon be letters.



At its June meeting the Board of Foreign Missions enjoyed the company of Dr. J. M. Balph, who gave much encouraging information in regard to the work in Syria. He and Mrs. Balph plan to leave for Latakia in the early part of September, and we are sure they will receive a cordial welcome on reaching the field after a furlough of some months.

In the judgment of the Doctor there is present and urgent need of an American female teacher to take charge of the work in Suadia, and there should also be a physician there. In view of this, the Board renews its call for volunteers for that field. A teacher, a trained nurse and a physician are required, too, for Latakia. Dr. Balph should have an assistant to relieve him of itinerating work.

(Continued from previous page.)

Church, Wood Street. A banquet will be given at McCreary's at 6:30 P. M. Hopes are entertained that Mrs. Montgomery or Mrs. Peabody will be the speaker for the evening. Plates for the banquet will be \$1.00.

The association has arranged for Mrs.

Lena Leonard Fisher to conduct seven lectures on the mission study text-book "The Child in the Midst." The class will be held seven consecutive Mondays, beginning Sept. 21, at 2:30 P. M., in the Second Presbyterian Church, Eighth Street, Pittsburgh, Pa.

Tickets for the course, \$1.00.

READ AND PRAY AND ACT

On Wednesday morning, July 15, 1914, OLIVE TREES received the following cablegram from Hong Kong: "Need of Relief Fund." This indicates that newspaper reports of perilous conditions in South China were not all fables, and that missionaries residing in towns on the West River are in need of help, probably the result of floods. At our request, the Fifth Avenue Bank of New York cabled to the Associated Banks of Hong Kong a small remittance to Rev. J. K. Robb; enough, but not more than enough, to show that we received the message and are not unmindful of our representatives. And we appeal to the friends of our missions in China to send us contributions to a relief fund, as promptly as possible. Small or large offerings, such as renewed hearts prompt, will be acknowledged and passed on to Treasurer Metheny, 617 N. 43d Street, Philadelphia, Pa.

In the absence of particulars we cannot describe the extent of the need, but we may be sure it is urgent, and Covenanters should remember that laborers representing other denominations are their partners in this trouble, and we are all brethren.

This number of Olive Trees was made up and ready for the press before the cablegram came. Hence the appearance of so important an item on the cover.

Transportation Agency Board of Foreign Missions Reformed Presbyterian Church

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